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Woman's Work

A Foreign Missions Magazine

CHINA

Vol. XXXV No. 1

Published Monthly by the Central Committee of the

Woman's Boards of Foreign Missions

of the Presbyterian Church, U. S. A.

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Subjects for Auxiliary Meetings, 1920

JANUARY	China.	JULY	Review of the year—The Home Base—Orientals in the U. S. A.
FEBRUARY	Chosen.	AUGUST	China.
MARCH	Japan.	SEPTEMBER	India—Home Base—Outlook for the Year.
APRIL	Africa.	OCTOBER	India.
MAY	Latin America.	NOVEMBER	Siam.
JUNE	Philippine Islands.	DECEMBER	Moslem Lands—Syria and Persia.

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FREIGHT FOR MISSION STATIONS—Any one wishing to forward parcels, large or small, to missionaries, should apply for directions to Dwight H. Day, *Treasurer of the Board of Foreign Missions, 156 Fifth Avenue, New York City.*

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WOMAN'S WORK
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How We Became Friends

(Mrs. C. A. R.) Susan Janvier

"Wrong, sit down!" When I heard these harsh and ill-advised words, I watched the face of the pupil addressed, feeling sure that, so far as the Sunday-school was concerned, all Christian influence upon him had come to an end. There was no visible sign: he seemed to have closed the door to would-be observers. I had never known him to give a wrong answer before, and I had marked the perplexed expression as he had tried to gather the purport of the superintendent's clumsily-put question.

While Mrs. Janvier was in this country with her husband and son, she wrote for us this little sketch, which gives an intimate glimpse of the work so near to her heart—helping the young men of India through Ewing Christian College. Mrs. Janvier was speaking three times a week—"I would it were six!" she interpolated—and in her leisure reading Sanscrit to her son Ernest. The latter, though almost blind, is a wonderful linguist and goes back to India as a missionary with his parents and his bride. Mrs. Janvier says: "The problem I have touched on in this article is that of reaching a human soul without knowing the literature at all and knowing only imperfectly the language by which that soul expresses itself."—Editor.

Good-Fortune is the surname of the boy of whom I speak, — one of that throng of eager, penniless lads, with hearts aflame with love for India, who are determined to have an education. We, in Ewing Christian College, thank God that He directs to us many such. This Hindu had heard of a scholarship in the mission high school offered to Bible-students. He had no special interest in the sacred writings of the Christians, but he studied them diligently for the sake of the object to be gained; and in the ensuing Bible examination stood highest in the Province. By this means he put himself through high school.

My first acquaintance with Good-Fortune was when I asked his history after listening to his remarkable answers in Sunday-school. Alas! soon after this rebuff his attendance on Sunday ceased. I prayed that I might find him and make up to him for the wound which those words had caused him. The fortunate day came. I had decided to leave the carriage and go through the city on foot —for there can be no contact with the people if the missionary travels by any conveyance, however modest. That day a man met me and asked me to teach his wife. He added that his own education had been in a mission school, and that I might, "make a Christian of her—only she must observe her rules about eating!" After many visits to that humble home, I was amazed one day to see my boy there, bending over a smoky fire cooking his own food. This was the home of his uncle. I knew he was embarrassed to have me see him in this occupation, so, after a greeting, turned my back upon him. (When I knew him better, he told me that it would be unwise for him, on four dollars *per mensem,* to rent the cheapest room in a college hostel: for, if he rented a poor room in the city, he would be under no temptation to squander, could cook for himself, and get on with one meal a day). I continued to pray for some method of approach, and one day met him as he turned into my

road. Again I was walking, so there was no impediment to conversation. I proposed helping him in English. He said that he knew English—never was a boy more unresponsive! Months later he decided—I do not know for what reason—to avail himself of the offer. He came and brought two classmates. Arriving and departing on the stroke of the clock, the hour was spent by Good-Fortune in improving himself in English—there was no chance for acquaintance! We read from Steiner's *Against the Current,* and I hoped the struggles there portrayed would help this swimmer. If it struck a chord in his heart, I could not tell—never have I encountered such a stolid front.

I think the boy was won through my love for his language—not by my proficiency, but by my love. There are those who work, and work successfully with the foreigners, using their own English tongue as a medium; but those come closest to the Hindu who study the language he venerates. Good-Fortune brought me a Hindu document, being an appeal to Government to redress the wrongs of the Cultivator Class. An association had been formed in his village to try to improve conditions, and of this association he was a member. With some diffidence, he asked,—"Do you care to read it?" Did I *care!* We went over it together. I pointed out what seemed to me wild and impossible: such as a demand that Government erect cow-sheds and undertake the maintenance of the cattle of the poor during the months when there is no pasture. The real import of this is a purpose to prevent the owner of a cow, no longer serviceable, from selling his animal to the butcher (a deadly sin in the view of the Hindus). I fully sympathized with sane proposals, and encouraged him to hope that Government also would sympathize.

When Good-Fortune, now a college student, wrote to me, beginning with "Respected Madame," but ending with, "Your loving pupil," I knew my prayer was heard and felt that persistent language-study had enabled me to be, in this instance, a "worker together with Him."

One day Good-Fortune was talking, as since that time he has perpetually talked, of the oppressed and degraded state of the Cultivator Class. I interrupted with, "Do drop political agitation! Your villager's need is not that, but the teachings of Jesus; you know those teachings; can't you pass them on?" I do believe that all things shall be added to him that seeks first the Kingdom, and felt it my duty to preach it. For his response I was not prepared. He said, "Madame, did you ever eat *bájara?* My people have nothing but *bájara* to eat." I never had eaten it, and asked what it was like. He said it was like earth. It is,—a millet which keeps soul and body together, but I tried and could not eat it. He seemed to think if people were not suffering with hunger, there would be a better chance of their listening to words about God. My dinner-hour struck, and the boy took his leave; but that meal choked me; and never do I sit down to the bountiful boards spread in America, that his words do not ring in my ears,—"my people have nothing but *bájara* to eat!"

Once I asked Good-Fortune what he looked forward to when college days should be ended. The reply was, "I don't know—I want to help my people." And my heart cried out, "Thy people shall be my people." His words recall Jehovah's words to Moses: "I have surely seen the affliction of my people, and will send thee to bring forth my people." Among the souls in India's countless villages, friendless and wretched, has He none whom He will visit and bring forth by means of you, reader, or me? For God hath said, "I will call them my people which were not my people."

Gift-of-Deity was one of the boys brought by Good-Fortune to my home for the reading of English, and the year following he was in the section in high school to which I taught the Bible. (The attendance on Bible class is compulsory.) One day he asked in class the condition

after death of those who do not know God. A boy had risen to recite, and I told him to sit down, for I would give Gift-of-Deity a chance to argue if he wished. But he protested that he had no wish to argue, only to know what the Book teaches. After I had supplied that information, he exclaimed, "It is *very* different from the teachings of our books!"

When cholera was raging, my class surprised me with a request—almost a demand—for prayer. I was quite willing to hold the impromptu prayer-meeting, but said that one of them must lead us in prayer. At first, it seemed no one could bring himself to do such an unheard-of-thing. Eventually Gift-of-Deity stood up with the words, "I am ready." He came forward and prayed the God and Father of us all—Hindus, Mohammedans and Christians—for His protection. The scourge raged for weeks, but when it had passed, not one of those boys was missing.

Good-Fortune trusted further in my good will. He brought others for me to help; though never has he asked for himself or for another financial aid. For Loved-of-Ram he pled with me—no, the lad was not of our school, nor even of his own village, but he wanted to improve his English. I agreed to an hour of Bible Sunday evenings, and reading for school requirements on Monday. Then began with Good-Fortune that pleasant habit of dropping in on Sunday evenings, alone or with friends. We talked of the village people and prayed for them. We read the Bible, discussed political situations and talked of America. What bright visions hang about that name to the Indian student. In November last, he wrote to me: "Today was Old-Boys'-Day. I liked Mr. Tarachand's speech best. He said in the conclusion that the greatness of America lies in giving and not in taking, and if India wants to be great, she must learn to give. I pray to God for the success of your mission. I am sure you will write soon and tell me something of America that is worth while for poor India."

The mission for the success of which he prays is one for raising an endowment for Ewing Christian College. Without endowment the continuance of the College is jeopardized. Perchance God will answer the prayer of this Hindu through the reading of this simple narrative.

Dark Days in the Punjab

Extracts from the Diary of Mrs. J. H. Orbison, written at Ludhiana during the Riots in 1919

The immediate cause of the agitation in India which culminated in such serious riots was the passage by the Viceroy's Legislature Council of what was known as the "Rowlatt Bill," against the unanimous opposition of the Indian leaders of public opinion. The Bill was intended for the suppression of sedition by placing checks on freedom of holding meetings; on freedom of speech; on freedom of publication in newspapers, magazines, pamphlets, etc. The Indian leaders held that such a measure, passed just after the Indian people had proved their loyalty to Government during the war, was repressive, untimely, and unwarranted. Hence the widespread feeling of anger and unrest. It is admitted now that the Government committed a blunder.—(*Dr.*) *J. H. Orbison.*

April 11th, Friday. Trouble had been brewing in the country on account of the passage of the Rowland Bill by the Government. It was considered too repressive and drastic a measure and was opposed by the unanimous opinion of the Indian public. Meetings of protest had been held all over the country. Opposition in the Punjab was especially bitter in Lahore and Amritsar. We hear that two of the Indian leaders have been arrested and deported from Amritsar, and in revenge, the mob have attacked the railway station, the banks, and other public buildings. Several Englishmen have been killed, and in retaliation, the military troops have fired with machine guns into the crowds assembled at the Public Gardens. These reports have spread like the wind to other cities and

fanned the smouldering flames of unrest. Trouble has been anticipated here (Ludhiana is four hours by rail from Amritsar, and five hours from Lahore). Dr. Orbison was away on an itinerating tour in the District. I thought it safer for me and Harry to spend the night at our ladies' bungalow, which is near ours. We took our bedding and slept on the roof. Heard a good deal of noise and tom-toming and shouting in the direction of the bazaars.

April 12, *Saturday.* All sorts of rumors have been afloat. It has been reported that on Sunday, the mob will march in procession to the Mission Compound, attack the Women's Medical College and Hospital, burn the Church, loot our houses, etc. Our Indian Christians in the Compound (about fifty families) were greatly alarmed. The missionaries met several times during the day and decided to make our Saturday evening prayer-meeting a time of special pleading for God's protection and help. Dr. Orbison arrived in the evening. About nine o'clock, Mr. Bihari Lal, Christian Head-Master of our City High School (formerly a high-caste Hindu), came to our house to say that the city seemed quieter than on the previous day. But passive resistance had been advised by the leaders, and a *hartâl* for twenty-four hours (a day of fasting and prayer and mourning) had been proclaimed for next day. Miss Helm and I walked through the Christian Compound, and tried to reassure the men and women. We felt calmer and more cheerful, and enjoyed sounder sleep.

Three Christian preachers in Ludhiana district with their families, men whose parents were "untouchables"—low-caste Hindus. Photo. given by Dr. Orbison.

April 13*th, Sunday.* The day passed quietly, though it was observed by the Hindus and Mohammedans as a day of fasting and mourning, and all shops were closed in the bazaars.

The usual services were held in our Mission Church. Some British troops arrived and were posted on guard at the railway station.

April 14*th, Monday.* Disquieting rumors again began to circulate. We heard of violence, incendiarism and bloodshed at Lahore, Kasun and other places. Martial law was proclaimed in many centres.

April 15*th, Tuesday.* Alarming rumors. Reports that a big procession was to take place in the afternoon, having as its objective the Women's Medical School and Mission Compound. Interviews were held with several of the English officials, and a signal for defense decided upon, viz.: three engine whistles would blow and continue blowing, and an armed guard would come to escort us to the railway station, where we were to take refuge. Prob-

ably our first intimation of serious trouble would be firing in the direction of the city. We hold a prayer-meeting in the ladies' bungalow, calling in our Christian teachers and servants to take part. I prepare the lunch-basket in case we have to leave suddenly, and put our valuables and important papers in a tin box to be buried in the back garden. We hear that special threats have been made against our ladies and Bible-women on account of recent conversions. In the afternoon, the Medical School people, teachers, students and nurses, were ordered to go to the station, which they did, taking bedding and food with them. All day long the Christians of the Compound have been coming for interviews with Dr. Orbison, inquiring what course they should pursue. They were quite panic-stricken. It was decided that the ladies should be ready at a moment's notice to repair to the station disguised in *burgas*, such as the native women wear. Dr. Orbison decided to stay with the Christians in any case.

However, the day passed quietly. Mr. Bihari Lal reports that the city people claim that they have no special hostile intentions toward the missionaries, they understand that we are their friends, they praise us for not running away from our houses, and they criticize the Christians for not trusting in their God. We hear also that a police patrol has been appointed for the Mission Compound.

April 16th, Wednesday. How different my feelings today! Yesterday I felt as if I were in a nightmare, and I thought our home might be destroyed. Today, the whole world seems different. I read David's Psalm of deliverance in II Sam., 22. Several leading citizens, Hindus and Mohammedans, have called to assure us of our safety, and said they were ready to protect us, and to take us into their homes in case of necessity. We hear that all the English ladies and children are ordered away to the hills. All the shops in the city are closed.

April 17th, Thursday. Disquieting news again from our missionaries in Jullundur, and from Jagraon (where Miss Clark and Miss Peterson have our Girls' Boarding School).

Mr. Sirdar Khan, Head Master of the Christian Boys' Boarding School, comes in and says that we are all ordered to go to the Station at once by the English Commissioner, who has come over from Jullundur. But Dr. Orbison says he will first enquire into the actual state of things. He and Harry go out in the carriage to gather official information. After several hours they come back to say that there is no immediate danger. The officials advised that Dr. Brown keep the Women's Hospital open, as dismissing the patients would have a bad effect. She said that it was her desire to do so, but she had been frightened by all sorts of reports. What ups and downs of anxiety and reassurance! Leading men from the city urge the Medical School people to return home. One Mohammedan leader says he will send his own wife and children to stay at the Medical School if that will allay their fears.

April 18th, Friday. This is the great Prayer Day for the Mohammedans when they gather at the mosques in different parts of the city. There is possibility of renewed excitement, but the day passes quietly.

April 20th, Easter Sunday. Hallelujah! All safe so far. Two friendly men of prominence in the city call at our house and assure us there will be no further trouble.

April 21st, Monday. Newspapers publish a proclamation by Mohammedans withdrawing from agitation.

April 22nd, Tuesday. Proclamation issued by Hindus, chiefs and others, urging all classes to desist from acts of violence. The riots were virtually over for the time. We believe they were not intentionally anti-missionary or anti-Christian. But this year again the Mohammedans have been busily fomenting an agitation against the British Government because they are profoundly stirred up regarding the fate of Turkey and the future of the Caliphate and Islam.

Our Missionaries in India

AND POST OFFICE ADDRESSES

Miss Mary H. Black, Lahore, Punjab
Mrs. W. J. Clark, "
Mrs. J. C. R. Ewing, "
Miss M. R. Greenfield, "
Mrs. A. E. Harper, "
Mrs. F. B. Llewellyn, "
Mrs. E. D. Lucas, "
Mrs. W. J. McKee, "
Miss Eva J. Smith, "
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Dr. Anna Fullerton, "
Miss Mary Fullerton, "
Mrs. A. B. Gould, Hoshyarpur, U. P.
Miss Amanda M. Kerr, "
Miss Caroline Newton, "
Miss Sarah Shields, "
Miss Elizabeth E. Douglas, Mussourie, U. P.
Mrs. E. E. Fife, "
Mrs. H. J. Inglis, "
Miss M. Wyckoff, "
Mrs. F. B. McCuskey, Kasur, U. P.
Miss Sarah M. Wherry, "
Mrs. R. B. Love, Rupar, U. P.
Mrs. U. S. G. Jones, Jullundur, U. P.
Mrs. C. H. Bandy, Fatehgarh, U. P.
Miss Bessie J. Byerly, "
Mrs. F. R. Collins, "
Miss Emily N. Forman, "
Miss Louisa Lee, "
Miss Mary Lovett, "
Miss Sarah L. McRobbie, "
Dr. Adelaide Woodard, "
Miss Maye A. Dennis, Mainpuri, U. P.
Mrs. J. H. Lawrence, "
Miss Harriet N. Lockrow, "
Mrs. W. T. Mitchell, "
Miss Bessie M. Lawton, Jhansi, U. P.
Mrs. A. R. Pittman, "
Mrs. Wm. Bembower, Allahabad, U. P.
Mrs. G. S. Birch, "
Miss Anna R. Clark, "
Mrs. W. P. Dudgeon, "
Miss Wilma E. Eustis, "
Mrs. D. N. Forman, "
Miss Mary P. Forman, "
Mrs. C. A. R. Janvier, "
Mrs. L. A. Kenoyer, "
Miss Mary A. Kirby, "
Mrs J. J. Lucas, "
Mrs. J. C. Manry, "
Mrs. A. E. Parker, "
Mrs. R. L. Pendleton, "
Mrs. C. D. Thompson, "
Miss Jane W. Tracy, "
Mrs. J. Watt, Cawnpore, U. P.
Mrs. W. H. Weiser, "
Mrs. Henry Forman, Gwalior, U. P.
Miss Agnes G. Hill, "
Miss A. W. Owen, "
Mrs. C. C. Wisner, "
Mrs. G. B. Ogden, Kasganj, U. P.
Dr. Victoria McArthur, Kolhapur, U. P.
Miss Clara L. Seiler, "
Mrs. M. W. Strahler, "
Miss Jane A. Thompson, "
Miss V. S. Strobridge, "
Mrs. D. B. Updegraff, "
Miss S. G. Brown, Kodoli, Bombay Pres.
Mrs. H. G. Howard, "
Mrs. A. S. Wilson, "
Mrs. H. W. Brown, Sangli, Bombay Pres.
Miss Grace Enright, "
Mrs. J. L. Goheen, "
Mrs. J. E. Napp, "
Miss A. E. Burhans, Miraj, Bombay Pres.
Miss Helen M. Kendall, "
Mrs. J. E. Stevens, "
Miss A. L. Thompson, "
Mrs. C. E. Vail, "
Mrs. W. J. Wanless, "
Mrs. E. J. Hendrix, Ratnagiri, U. P.
Miss Emily T. Minor, "
Miss Ada Skelton, "
Miss Frances Unsworth, "
Mrs. A. L. Wiley, "
Mrs. J. M. Goheen, Vengurla, U. P.
Mrs. R. H. H. Goheen, "
Miss Sylvia B. Hurd, "
Miss M. C. Rebentisch, "
Miss Elizabeth R. Sayre, "
Mrs. H. K. Wright, "
Miss Harriet A. Downs, Etah, U. P.
Miss Iva M. Fish, "
Mrs. J. N. Forman, "
Miss Elizabeth Galbreath, "
Mrs. R. T. Meeker, "

In this country: Mrs. M. R. Ahrens, 2111 Mississippi Ave., St. Louis, Mo.; Mrs. H. T. Avey, M.D., Yaphank, N. Y.; Miss Lena Boyd, Santa Anna, Tex.; Miss Adelaide A. Browne, 59 N. 7th St., Newark, N. J.; Mrs. E. A. Enders, 1020 Bealle Ave., Wooster, O.; Mrs. C. W. Forman, 546 E. Bowman St., Wooster, O.; Miss M. L. Gauthey, 420 W. 119th St., New York City; Mrs. S. M. Gillam, Hillsdale, Baltimore, Md.; Mrs. J. P. Graham, 2218 Third Ave., N. Seattle, Wash.; Mrs. H. D. Griswold, 307 Eddy St., Ithaca, N. Y.; Mrs. W. H. Hezlep, 170 La Crosse St., Pittsburgh, Pa.; Mrs. S. Higginbottom, 1808 Radner Road, Cleveland, O.; Miss A. M. Jefferson, Berwick, Nova Scotia; Miss M. E. Johnson, Elmdale, Woodbury, Conn.; Miss M. J. R. MacDonald, Truro, Nova Scotia; Mrs. A. G. McGaw, 602 E. University St., Wooster, O.; Mrs. A. W. Marshall, B. F. M., 156 Fifth Ave., N. Y.; Mrs. A. W. Moore, 1212 Main St., Middletown, O.; Miss Emma Morris, Edgewater, N. J.; Mrs. J. H. Orbison, 7 W. Montgomery Ave., Ardmore, Pa.; Miss Edna Paisley, Hillsboro, Ill.; Miss Emily L. Peterson, 541 Lexington Ave., New York; Mrs. C. H. Rice, 816 College Ave., Wooster, O.; Mrs. R. C. Richardson, 64 W. 50th St., New York; Mrs. B. T. Schuyler, 218 S. Farragut Terrace, Philadelphia, Pa.; Mrs. E. W. Simpson, Oxford, Miss.; Mrs. A. E. Slater, Grimsby, Ontario, Can.; Miss Eula H. Sleeth, 214 N. B St., Arkansas City, Kans.; Mrs. R. C. Smith, San Rafael, Cal.; Miss Maude Steele, R. D. 221, Selma, Cal.; Mrs. H. C. Velte, 405 N. Second St., Harrisburg, Pa.; Mrs. A. A. Wilson, 124 E. Dale St., Colorado Springs, Colo.; Mrs. E. M. Wilson, 619 College Ave., Wooster, O.; Miss Grace O. Woodside, Rose Valley Sanitarium, Media, Pa.

CHANGES IN THE MISSIONARY FORCE

Arrivals:

——, ——Miss Eula H. Sleeth of the Punjab Mission.

At San Francisco, July 2—Rev. and Mrs. K. Van Evera from Central China. Address, Ann Arbor, Mich.

——, July 10—Rev. and Mrs. J. P. Irwin of Shantung. Address, Presbyterian Headquarters, Chautauqua, N. Y.; Rev. and Mrs. F. S. Curtis from Japan.

At Vancouver, July 1—Rev. and Mrs. W. O. Elterich, Miss Helen Elterich of Shantung. Address, 919 Union Ave., N. S., Pittsburgh, Pa.

At San Francisco, July 16—Rev. and Mrs. A. W. March of Central China. Address, 2623 Haste St., Berkeley, Cal.

At Seattle, July 19—Miss Elizabeth Faries of S. China. Address, 7806 Cresheim Road, Chestnut Hill, Pa.

Departures:

From New York, July 1—Rev. and Mrs. Paul Erdman, Miss Carrie Nagley, to join the Syria Mission.

From Vancouver, July 1—Mrs. Wm. N. Blair, returning to Chosen.

From New York, July 3—Mr. and Mrs. A. G. Adams, returning to; Rev. and Mrs.

Ernest C. Cowden, Rev. Finley McC. Grissett, Rev. and Mrs. Ludwig C. Schaumburg, to join the W. Africa Mission; Rev. and Mrs. Lewis M. Witherspoon, to join the Syria Mission.

From San Francisco, July 2—Rev. and Mrs. Hugh Taylor, returning to; Miss Dora I. Taylor, to join the Siam Mission.

From Seattle, July 7—Rev. A. K. Reischauer, returning to Japan.

From Vancouver, July 10—Miss Ruth Williams, to join the Kiangan Mission; Miss Lisette Miller, to join the Chosen Mission.

From Quebec, Can., July 14—Mr. Geo. B. Dunbar, returning to N. India.

From New York, July 14—Rev. and Mrs. F. E. Darley, returning to Venezuela.

From San Francisco, July 24—Miss Edna F. Lowe, returning to S. China.

From Vancouver, July 29—Rev. and Mrs. W. F. Hereford, returning to; Miss May A. Fleming, to join the Japan Mission; Miss Ethel L. Sindles, to join the Central China Mission; Rev. and Mrs. R. C. Roberts, returning to Hunan; Dr. and Mrs. T. D. Sloan, returning to Kiangan; Rev. and Mrs Wm. H. Gleysteen, returning to N. China; Mr. and Mrs. Ralph C. Wells, returning to Shantung.

From New York, July—Rev. and Mrs. A. F. McClements, returning to Brazil.

From New York, Aug. 7—Rev. and Mrs. L. P. Van Slyke, to join the Mexico Mission; Miss Ottora M. Horne, Miss Charlotte H. Brown, returning to Syria.

From Vancouver, Aug. 17—Miss Helen Y. McCoy, Miss Alice L. Butler, for Ginling College; Miss Sarah Perkins, for the American School at Shanghai; Rev. and Mrs. W. W. Highberger, returning to Hunan; Dr. and Mrs. Dabney Kerr, to join the Kiangan Mission.

From San Francisco, Aug. 21—Rev. and Mrs. J. E. Shoemaker, returning to Central China; Rev. and Mrs. J. S. Steiner, returning to Hainan; Rev. and Mrs. A. K. Whallon, returning to N. China.

From Seattle, Aug. 21—Rev. and Mrs. Geo. F. Jenkins, to join the Hunan Mission; Miss Cora D. Reeves, for Ginling College; Miss Edythe M. Flower, to join the N. China Mission; Miss Gertrude Wilson, to join the Japan Mission.

From Vancouver, Aug. 26—Rev. Dr. Geo. F. Fitch, Rev. Dr. J. Walter Lowrie, Miss Ada C. Russell, returning to; Miss Jean McPherson, to join the Central China Mission; Rev. and Mrs. Willard H. Bartlett, for the American School at Shanghai; Rev. and Mrs. Paul C. Melrose, Miss Mae Chapin, returning to Hainan; Rev. and Mrs. C. P. Althaus, returning to Hunan; Rev. and Mrs. W. J. Drummond, Mr. and Mrs. S. J. Mills, Miss Hattie R. McCurdy, returning to; Miss Mabel S. Hall, to join the Kiangan Mission; Miss Lilliath Robbins, for Ginling College; Dr. and Mrs. A. J. Bowen, Miss Louise Woodbridge, Miss Vera McC. Poole, for Nanking University; Rev. and Mrs. Courtenay H. Fenn, returning to; Mr. Henry C. Fenn, Miss Rosa Bell, Miss Minnie C. Witmer, Miss Marguerite Atterbury, Dr. Anna B. Scott, to join the N. China Mission; Rev. and Mrs. Watson M. Hayes, returning to; Rev. and Mrs. Albert G. Parker, Mr. and Mrs. Arthur P. Jacot, Miss Grace Anderson, to join the Shantung Mission; Dr. Martha K. Hackett, returning to; Mrs. W. W. White, Miss Mary H. Adams, to join the S. China Mission; Rev. and Mrs. J. E. Adams, returning to; Miss Edna M. Lawrence, Miss Jean Delmarter, to join the Chosen Mission; Miss A. Irene Reiser, to join the Japan Mission; Miss Laura Hunt, to join the Philippine Mission; Rev. and Mrs. Harry G. Knox, to join the Siam Mission.

MARRIAGES:

April ——Miss Myra Withers and Rev. Robert H. Robinson of N. India.

June 30—Miss Beulah Lipps and Dr. L. E. Smith of W. Africa.

At Chicago, Ill, Aug. 10—Miss Katherine A. McAfee and Rev. Albert G. Parker, under appointment for Shantung.

At Jenkintown, Pa., July 6—Miss Theodora Culver and Rev. Wm. H. Gleysteen of the N. China Mission.

RESIGNATIONS:

Mrs. Wm. M. Dager of the W. Africa Mission. Appointed 1899.

Miss A. Grace Herriott of the Hunan Mission. Appointed 1914.

Miss Alice C. Niederhauser, under appointment for Mexico.

DEATH:

At Kuling, by drowning, Miss Hannah Kunkle of the S. China Mission. Appointed 1911.

"OUR PARTY was at ten, because the women had to cook their food in the afternoon. I had planned to have tea, but it seemed for caste reasons, unless one of the teachers made the tea, they couldn't drink it. So we changed to soda-water, which all Indians love, and don't seem to question the style nor cleanliness of its preparation. Besides the cake, I had a big basket of Indian sweets, the shape of a pretzel, fried in *ghi* (butter), and soaked in syrup. These and the soda the ladies partook of generously before me, but to my surprise, stowed away the cake (which I had made at five o'clock that morning), in a corner of their scarfs—one lady had twelve pieces—and I learned that they were going to take it home to pass around to all the relatives as wonderful! Caste wouldn't permit of their eating a thing that I had made—at least, not before me.

LAHORE. (MRS.) ROSS L. WILSON.

Social Service

Emma Morris

One of the best-known of our India missionaries is Miss Emma Morris, of Saharanpur, who went out in 1892 and has done far-reaching work throughout the district among women. At the June Conference in New York and at the Post War Conference in Princeton Miss Morris's messages and counsel were listened to with deep attention. She kindly gives our readers the substance of her address to the outgoing missionaries in June.—Editor.

Social service needs no apology to a Christian audience with the example of a Master who went about doing good, and especially not to such an audience as this when every page of our foreign mission reports bristles with references to such service. Besides all our educational and medical work, there are numerous classes in Baby Welfare, Hygiene, Home-making, Co-operative Credit Societies, Missionaries in Feathers, and many other practical themes.

I shall link most of my remarks around this saying, "Better put ten men to work than yourself do the work of ten men." The incidents given are not necessarily typical, but they have all actually occurred and they serve to illustrate my points:

An American woman came to Saharanpur representing an organization in Southern India formed to agitate against child marriage. She had the names of a few leading men and she went to the chief judge of the local court to enlist his help. He demurred, but yielding to her woman's weapons, tears, he used his influence to get the women to come to a meeting in the afternoon and the men at night. At the woman's meeting, the American explained, through an interpreter, the evils of child marriage, then told of the organization which she represented and, with no opposition on the part of the women, appointed one of the audience as its presiding officer. (The woman had probably never attended a woman's meeting before in her whole life.) At the men's meeting in the evening, the leader gave a glowing account of the newly formed organization and announced the name of its president. Imagine the effect, when every one in the room knew that the head of that family was at that time arranging the marriage of his twelve-year-old daughter, whom he had taken out of school for the purpose! Naturally, the organization did not succeed under such leadership, much as it was needed in a town where out of 78,000 population only an average of one girl in three years passes the Middle School examination.

What was the trouble of this reformer? She was earnest, zealous, devoted. But she did not know her people, she did not know their thoughts and she did not succeed in putting any one to work.

Another incident is very different: two Christian couples have consented to be married by Christian rites; but there are no bridesmaids, or flower girls, no beauty, no joy. My Biblewomen and I are the only guests. The officiating clergyman is a man earnest and devoted but without imagination; the service used is a translation of one so full of association and meaning for us. But for them it has no meaning except that it is Christian and that if married by that rite the husband will not be able to sell his wife whenever he happens to get tired of her. The pastor says, "Join hands." If your pastor had said to any of you at your wedding, "Take your bride up in your arms," you would not have been more surprised than were these couples! They touched fingers. Then the service went on: "I,

Mohammedan woman in the garb in which she appears on the street.

Manohri (the woman), take thee Mukkha (the man)." For the first time and perhaps the last time in her life Manohri took her husband's name on her lips. She was a girl who keenly appreciated fun, and this whole proceeding was the funniest thing she had ever heard in her life. She shook with laughter, hidden behind her thick veil, from start to finish.

What was the trouble? Some one was needed to do a bit of social service. When the first Christians came by ones and twos they came into the mission circle, imbibed English customs and it was natural that the English service should be translated and used for them. But now that the Christians are coming in by villagefuls, they do not come in contact with English customs and some one is needed from among their own people to revise their own ceremony. Who among us can tell that that bit of iron, so innocent-looking, in the hand of that small boy, is to keep away the ghost of a dead brother, or that the sickle lying there on the bed is to protect against evil spirits, or whether the gay-colored cords tied around the plow have heathenish associations, or are simply symbols of blessing and prosperity?

Another very splendid bit of social service: In the early days our missionaries tried to pass on something of our rich heritage of song and hymn (and I am constantly impressed by the richness of our heritage in this respect, and the train of sacred associations which may be called up even by hearing some chance refrain from a squeaky organ as we pass along the street). But the translations, set to our music, meant nothing to them compared to what they mean to us. Recently, a few missionaries found some Indian poets and by inspiration and encouragement led them to produce translations of the Psalms in Panjabé set to indigenous tunes—and wherever Panjabé is understood these psalms warm the heart and serve to give expression to religious feeling.

I understand that in the same way in West India, one of their Indian poets is being encouraged to write the life of Christ in a way that is to sing itself into the heart of the people.

But there are difficulties: at one of the big Hindu *melas* at Hardwar, there were several groups of social workers: Mr. Gokhale's famous "Servants of India," the Arya Samaj "Samite" and a

East and West*

Oh, East is East, and West is West, the twain
Shall never meet!—So sings the sage his song,
One clear crescendo, as though nothing wrong,
And naught but truth was uttered in that strain!
Now, ye who rush to swell the score of such
Half-truths and hybrid thoughts, come, listen ye
To one that all unlearning learnt to be
Responsive to the Spirit's guiding touch:
Love that loves all, and dies to love again—
The Love that spans all gulfs and scales all heights,
That breaks all bars, and holds in high disdain
All that parts man from man, and disunites—
This God-Man's Love that breathes sweet peace and rest,
Can blend, and blend in one, both East and West.

M. C. Roy, *in The Church Missionary Review.*

Lucknow.

* The writer is an Indian, and for more than twenty years has been head master of the C.M.S. Birkett Memorial School at Lucknow.

group from the Government College at Lucknow. All were there to help the pilgrims who were there by the hundreds of thousands. They found plenty to do, and then cholera broke out. In a very little while none remained except the Government college group, and they, held together by a strong Christian leader remained, carrying the sick to the hospital and the dead to the burning *ghats,* services that were to them repulsive beyond all expression. Social service can only be grounded upon a cross, the very giving up of life, and that is found only in Christianity.

During the influenza epidemic in one place, the whole Christian community was mobilized to care for the sick and foreigners and natives placed themselves under the direction of the young Indian leader, who arranged that morning, noon and night groups should carry medicine to the sick all over the city.

You young people who are going out now go out with splendid preparation for such work, for you have seen it all about you. You will find fine work being done on the fields to which you go—but there is ever so much more to be accomplished. You need special preparation for the task. You dare not go to them in a spirit of superiority, as though you had all good; nor is "Americanization" the work that you will be called to do. Before you can truly help them, you must learn to see their needs from their own standpoint as to what will truly help them.

The new building at Kodoli, waiting to be completed. Photo. given by Miss Browne.

Twenty Years After

Adelaide A. Browne

In the great India famine of 1900, destitute children by the hundreds were brought to Kodoli. They were sheltered in temporary grass huts, fed and clothed and educated. We called them the Brownies, and many readers of Woman's Work will recall our description of them at that time. Our friends sent us money from America in that time of awful need. Now we are interested in the children of those children!

This letter from the children of the Brownies shows you whether the "Brownie Orphanage" was worth while, for these are the second generation of Brownies:

"Brownies,-Brownies, who are we?
Your little brown brothers, don't you see?
And because for old Asia has come a new rule,
Your little brown sisters are going to school.
Our grandmothers thought that a buffalo-cow
Has just as much sense and brains to 'know how'
As an eight-year girl,
But they've learned better now.
And now, girls may study
And girls, too, may pass;
We sit in one room
And we stand in one class.

We, the Brownies' children in Kodoli, want to send our humble salaams and many thanks for our new School building.

See the picture? With the roof on, and the Belfry Tower added, we think it will be perfect.

We wish the ladies of the Philadelphia Board could come walking in to our school some June morning at seven forty-five.

The Alice Home and Nursery, Kolhapur.

As you near the door, Mr. Howard will say *"Ake,"* then there will be a soft sound of bare toes, as all the boys and girls who have been sitting Turk-fashion on the floor, prepare to rise; then *"Don,"* he will say, and instantly each one will stand erect at attention. This is the way we always welcome our guests; and, if Mr. Howard lets us, we clap our hands. He surely will let us clap for you, because you came so far. Two hundred pairs of hands can make a joyful sound, you may believe.

Then we will have our hymn and Bible recitation. We know a lot of lovely Psalms. The girls' favorite is the Forty-sixth, the one with so many daughters in it, you know. And we can repeat chapter after chapter in the New Testament (in Marathi, of course, we only know a little English).

Whole chapters from Hebrews, Matthew and John, we just love to say them, by classes, and when the boys repeat their favorite, the Seventh of the Revelation, it seems literally like a "multitude which no man could number," from the sound of the many voices in unison.

Miss Browne with the Brownies.

Then see our class rooms! Here is the Geography room. We like that the best, for the walls are covered with maps. Our Master asks questions so fast we fairly have to fly to the map to show him where the places are. He must know everything, our Subhánraö, for he never even has a book in his hand.

Three little Brownies. Three cuts loaned by Miss Browne.

Do you see those two stone buildings, one to the right and the other to the left of the new school? Those are the girls' and boys' dormitories. We used to have school there in the same rooms where we slept and ate, and oh, my, but we had to work like monkeys to get cleaned up for school time; blankets put away, brass plates and cups scoured and in the cupboards and every crumb swept up.

Then if we spilled our curry on our clothing, oh! oh! it meant going to the bungalow after school and well—we'd rather do most anything than get a spot on our clothes. That means that we are all very careful and whenever we go to Kolhapur or anywhere, other people know that we are Kodoli children. Miss Browne's laundry soap and India's bright sunshine are fine for white clothes. That is why the line of boys on the way to church early dazzles one's eyes,—white turban and pure white cloth to the ankle! The girls are not half so noticeable in their colored *lugerdi,* but the cocoanut oil on their hair makes it shine, so they do look nice, too.

Do you know who planned our School building? Miss Sybil G. Brown, and she must have counted all the stones that went into it, she watched all the work, and saw that every window, door and arch was rightly set. So now we have our beautiful building, with room and to spare.

All around our Compound used to be a high hedge of prickly pear cactus. Little by little a neat wire fence is taking its place, and we do not get so many thorns in our bare feet as before.

Our Masters tell us that in the big famine when people died of starvation, the Hindu children who came to Kodoli had never been to school, had never heard of Jesus, the Lover of children.

But last year nearly a hundred of our school received certificates for passing in the All-India Sunday-school examination. One of our teachers received the silver medal for highest per cent. in the Teachers' Division.

The little children who didn't know Jesus have learned to love Him; they have gone out from our school; they are nurses, teachers, preachers and many of them are our fathers and mothers, for we are the Brownies' children.

There is a proverb in Marathi, 'Out of the mire and slime of the pond comes the fair white *Kamala* (pond lily).'

It seems as if something like this happened in Kodoli; don't you think so?

The Girls and Boys of Kodoli."

The Mission doctor, out for a sick-call in the city, stops at sight of a funeral procession winding its way toward the banks of the Ganges. Can that tiny bundle beside the stiff form of the woman on the bier be alive? A question: "Yes, just four days old, but how could we feed it? Better give it to the sacred river." Only a girl, anyhow! Surely, the doctor may have it. With that, the small bundle is transferred from the dead stretcher to the capable arms of our doctor.

Kasganj. (Mrs. G. B.) Mildred B. Ogden.

Little Rose and Her Brother

(Mrs. L. A.) Aletha K. Kenoyer

India is now in a transitional period. Little Rose and her brother are orphans and are fine types of the times. They are like sensitive photographic plates on which are many impressions of the past days of India, but whereon the impressions of this new period are so rapidly accumulating that one fears confusion of the old picture and the loss of much that was really good.

Little Rose is only ten years of age. She has spent a year in a Hindustani School which is supported by wealthy Indian gentlemen in the interest of woman's education. Previous to going to school she had studied at home, learning elementary arithmetic and to read and write in her own language, up to the third standard. Her teacher was an older brother for whom the family was sacrificing to send him to college. He is now teaching her English. This is an effort of which she is very proud. She sits by the hour singing to herself the lessons in her English primer. Her A B C's are well written, though it is hard to teach her to write them above the line rather than below the line as she does her Hindi. How many girls and boys in America are learning a foreign language at this age? Yet every boy of the upper classes in India knows English very well before he is fifteen years of age, and you can scarcely meet an Indian lady of any class who does not speak English, having learned it from tutors within the Purdah.

Krishna, the brother, is named after one of the most worshipped of the Hindu gods. He speaks very good English, in fact, has passed all his examinations in this language in order to take his degree in the University. However, in his heart, is the wish that Hindustani, the language of the greater part of India, might take the place of English in India. This means that he is somewhat of a Nationalist, wishing to maintain the Indian language in all departments of Indian life and keep intact the manners and customs of this country from patriotism.

But the language of a people, its spread and use in the world, usually tells the history of that people and the strength or weakness of the nation. The English government is now supreme in India and it is the English language only that can give the best education to these people. With their own language they had very little education in the true sense of the word. They did not develop words which we have developed in our effort to find ways and means to care for our sick and unfortunate, to facilitate labor and not enslave the poor, to bring justice and not the sword. Through these efforts we have developed new words in our language and today have books of international authority on law, medicine, chemistry, engineering and modern industries. These people through the ritual of their religion at one time killed their baby girls. It was the English race which came into this country and made laws against such inhumanity.

Why has this been? Queen Victoria spoke rightly when she said that the English nation has grown strong and powerful through one great source—the English Bible. It is the English race, refined with the deep sense of humanity as learned from Him who is the Truth, the Way, which has developed its language to meet the greatest needs of humanity. With Him we shall love justice, have mercy, and work righteousness in the world. Through the lack of such a book as the Bible one traces the degeneracy of India rather than her regeneration, for it is in the so-called sacred books of India that we note the course of degeneracy which has led to the weakness and corruption of the people. Where the Bible was an ever-progressive revelation, one of the greatest proofs of its divine origin and inspiration, the sacred books of India, beginning with the lofty aspirations in the Rig Vedas, have gradually descended, in manifest degeneracy, down to the most recent productions of the

Puranas and Tantras, which are a wilderness of wild legends and gross immoralities.

However, with the coming of the English official, merchant and missionary into India, great changes have taken place. During the last century, which marks the power of the English Government in India, and the positive teaching of the Bible, every religion has undergone a tremendous change for the better. The people are grasping feverishly for western ideas. Many try to dress and furnish their homes like the foreigner, but no lover of the individuality of nations would ever wish India to lose what culture has been achieved in the past or her absolute identity. In this land exists the most subtle pantheism in history. Everything is a god. The cow is the mother of 100,000 gods and goddesses, and the bas-relief of the cobra appears before the temple door in many cities of India. There was a time when these two children, little Rose and her brother, sat down to eat in the presence of a miniature pantheon of the gods and goddesses of India carved out of brass. Their custom was never to take a bite of any kind of food until they had first offered a portion of it to the idols in miniature before them. But long before the death of his parents, Krishna lost his faith in idols. He had been reading history, studying science, and learning to think for himself. However, not to break his fond mother's heart or enrage his orthodox father, he had gone through the empty ceremony until their death. Little Rose is unusually unorthodox. It is indeed surprising how easily she has given up the symbols of her faith. For all over India during the ravages of influenza and famine, when people were fleeing from their homes, the household gods were seldom forgotten though everything else had been left behind. If little Rose had any orthodoxy about her, she would have a few of the household gods with her, though she would have to steal them from her uncle's house, as did Rachel of old. But with the loss of the images I fear little Rose has lost all conception of prayer and of God.

This young man of India has read the Bible, but does not think it is the source of England's greatness. He does not see in it the impetus of two of the greatest upward advances in Europe—the Renaissance and the Reformation. He feels that science is the secret of the superiority of the West over the East. He forgets that it was after our forefathers in Europe became free through the liberty of the Gospel of Christ that they began building schools and attained to that independence of thought which has led to the most thorough and wonderful scientific research, mechanical and industrial achievements that the world has ever known.

Little Rose knows nothing at all about Christ, but Krishna acknowledges Him, as do many others of India, to be one of the world's greatest teachers. It is this growing place of honor, affection and devotion which our Lord is winning among the non-Christians of India which makes the dawning of the new day most glorious.

"None but Jesus, none but Jesus, none but Jesus,
Is worthy to wear this diadem, India,
And He shall have it."

—*Chander Sen.*

ALLAHABAD.

Sorrow in the India Mission

(MRS. C. D.) EVELYN LUCAS THOMPSON

[OUR READERS will remember that while in New York, on April 27th last, Mrs. Arthur H. Ewing was run over by a motor car and died shortly after. We are glad to give this testimony to her work in India, and the love and appreciation of her fellow-workers there. —EDITOR.]

IT WAS WITH GREAT SORROW that we on the mission field heard of the sudden going home of our beloved Mrs. Arthur Ewing. To those of us who knew her it is hard to think of her as gone from the scenes of her many activities. Hers was such an active life, always so ready

to serve and help, with such a sympathetic spirit to all who came within her reach, that we feel sure her spirit is still serving, only now in a higher sphere.

Mrs. Ewing came to India with her husband, Dr. Arthur H. Ewing, in 1890. During the first eight years they were stationed in Ludhiana, where Dr. Ewing had charge of the Boys' High School. In the boarding department Mrs. Ewing was a kind and helpful friend to all the boys, big and little—healing not only the cuts and bruises incident to boyhood, but also pouring balm into many a troubled boyish heart, as many of her "old boys" at Ludhiana testify.

While Dr. and Mrs. Ewing were still in America on their first furlough, the call came to them to go to Allahabad, and there open a Christian College for the young men of the United Provinces. Dr. Ewing accepted this call, and their home was henceforth at the College on the banks of the sacred Jumna River,—until the call came for higher service, first to Dr. Ewing, seven years ago, and now to Mrs. Ewing.

In Allahabad, the Ewings' home was "open house" to all, Indians, Americans and English, young and old, who gathered there, for a warm welcome always awaited each one. I have seldom known anyone who *radiated* hospitality as did Mrs. Ewing. She was never lacking in kindly cheer, and a bright word for all who came to her. She was a true helpmate to her husband and during the years of uphill work in developing the new College her faith, loyalty and devotion never wavered. Her high courage and unfailing good humor were an inspiration to many. She was very quick of wit and always saw the funny side of any situation. I am sure her contagious laugh saved the day many times.

After Dr. Ewing's death in 1912, Mrs. Ewing remained on in Allahabad until 1917, and was Housemother to the Christian boys in the Dormitory of the High School. A true mother she was to many a boy, never sparing herself when they were sick, nor neglecting to do anything that would increase their welfare or happiness. It was one of the great griefs of her life that their only son died in infancy, but there are many boys who today think back with tender love to their dear "Mother Ewing,"—or *Mama-Ji,* as the boys in the dormitory affectionately called her. Her quiet dignity, tactful sympathy, and ready friendliness won their hearts. All her many friends in India are sorrowing today because they may not see her again in the flesh. We had hoped that she would return to India and once more be our kind friend and genial hostess. But God had other plans for her, and we should rejoice that she has joined her husband and son in serving Him above, whom she so faithfully followed here below. The fragrant memory of dear Mrs. Ewing will long remain with us all, inspiring us to make our homes such centers of Christian friendliness and good cheer as hers always was.

Ewing Christian College, Allahabad.

"Let's Honor Our Mothers!"

Isabel C. Richardson

Address of Mrs. R. C. Richardson at the Jubilee

I want to congratulate every woman present, for we are met together in this wonderful old historic Church to celebrate our Mothers' Jubilee in missionary enterprise. They were the women, of all our ancestors, who realized for whom Christ died and who yearned that Christ's Gospel be carried to the uttermost ends of the earth, to the lands where He held no sway—as was His command. Just how much they knew of the real condition of their sisters in dark lands we cannot tell, suffice it to say they knew that there were lands where Christ was not known; they knew there were sisters consequently less hap-

pily circumstanced than themselves, so we must honor those old-fashioned mothers as women of great vision and purpose, of greater working sympathy and of greatest faith.

'Tis their vision, sympathy and faith that today is causing the dawn to break over India. Three million Christians out of 350 millions of India's inhabitants, means but a beginning of dawn—that we are only touching the fringe. India has always needed Christ, today she is clamoring for Him—wanting Him. From fifteen to twenty thousand Indians are monthly asking for baptism throughout the length and breadth of India. Pray not for open doors for us, for opportunities, but that we may be able to cope, from day to day, with those that are already ours.

India, today, is sadly deficient in civilization—when I say deficient, I mean from a woman's standpoint regarding women. The sacred books of the people are largely responsible for this condition. Women do not know what freedom is, many are content to remain in bondage. The great Hindu law-giver, Manu, with hundreds of others, did his best to make woman a hateful being in the world's eye.

Now come with me to sunny Miraj, a city of Bombay Presidency, a city of grotesque contradictions, a city of great interest to the Presbyterian Church, dear to Philadelphia for the medical work there, dearer to its missionaries for all the opportunities and responsibilities there. Come see us at work, reaching out to the soul and body sick. There are 400,000 souls in Miraj parish and a handful of those who are Christ's,—as it were, a handful of leaven. During eighteen and a half years I have worked for the uplift of women and had the medical care of lepers. Simple, though it may seem, I feel I have been striking at the heart of the nation, as the women have been aroused and purified, lifted into a new life and have been measuring up to the ideal. The women are better women, better mothers, better wives, better relatives, better neighbors. They have realized a responsibility in and beyond their own homes, they have established the family altar, they are ready to serve one another, to love and to propagate the Gospel among their own throughout their parish. One often feels the lack of mind amid the oriental squalor and charm, but remembers the souls for whom He died.

The leper's life is transformed—from being hopeless he becomes hopeful, from being helpless be becomes a useful member of his segregated community, from being sad he becomes glad. Surely it is all worth while. To the women at home, who have chosen the harder part, we give honor and thanks. You are the women who untiringly, unceasingly, give on faith.

Pray more! We cannot go on without your prayers!

"To learn the language requires a much cleverer brain than is supposed to be required at home. At a Student Volunteer meeting at college I once heard the leader say that learning a language in a foreign country was a far easier task than to learn French or German in a college course; "in a foreign country you are literally steeped in it, it is all around you and you can't help getting it." If the person who said that is on the field today, and I think he is, I doubt not that he has come to see things differently. It may be all around you and yet you may not understand it, and it takes a person with an aptitude for language-study, as well as an untiring zeal, to make a success of it. The native does not admire unidiomatic speech and poor pronunciation nor excuse the foreigner for it either. Young India is asserting herself today and will be satisfied only with the best. Not long ago a young student told one of our number that none of the missionaries knew anything, that they came out here because they could not get positions at home!

Kolhapur. (*Mrs. M. W.*) *Harriet B. Strahler.*

"At Hoshyarpur there is now a new family of twenty orphan mites as a result of the influenza epidemic of last year. Hoshyarpur is one of our two orphanages; but during the many prosperous years that have come to the Punjab since irrigation began to meet the need of the agricultural people, we almost forgot that there was an orphanage; and it developed into a splendid boarding school. Needless to say it was crowded, for we need many more such schools. Then came the terrible epidemic, and many helpless children were crowded into the already full school. Many others had to be refused for lack of room and funds. A visit to the nursery is a joy, and it forms a very practical laboratory in home training and infant wel-

EDITORIAL NOTES

It is perhaps scarcely necessary again to remind our readers that the subscription price of Woman's Work is now seventy-five cents a year. We know that there are few of them who will consider very seriously an increased expenditure of about two cents a month for a tool so necessary in the carrying on of their missionary work. It is gratifying to be able to chronicle the fact that through August, always the dullest month in our circulation office, the subscriptions have been coming in steadily. We welcome this evidence of growing interest even though every order received up to September first meant a financial loss to the magazine. By the time most of our readers see this issue, October will be here, travelers will be back at their homes, and winter's activities will begin. Necessarily such a large body as the Woman's Board moves slowly, and reorganization must always be a leisurely process or mistakes are made that are hard to correct later. But from now on, in each issue, we hope to be able to chronicle plans in detail for re-adjustment, which will mean vivifying and stimulating to an even greater degree the unflagging interest of the great body of forward-looking Presbyterian women who believe that the Good News should be spread to the uttermost parts of the earth.

Disorganization caused by war conditions affected seriously, not only the Presbyterian, but also all other foreign mission agencies. Now that once more plans can be made on a basis of peace and order, it becomes necessary to formulate these plans under the influence of radically changed conditions. To this end representatives of foreign mission agencies all over the world gathered during the last days of June, in Switzerland, near Geneva, for consultation about the immediate future. The thirty-seven delegates present at this Conference represented fourteen different countries, Sweden, Holland, Belgium, France, England, Finland, Germany, the United States, etc. Each representative brought well-balanced judgment and broad information to the consideration of the vital questions discussed. The Conference had, of course, no legislative authority, but the conclusions reached upon such problems as international co-operation, reorganization of German missions, educational schedules, governmental understandings, etc., will come through the delegates to the missionary boards which they represented for definite action.

On returning from her Oriental tour, in a public utterance, Miss Pendleton, the President of Wellesley College, said: "The missionaries are really informal diplomats who do more than any other group in the Orient toward promoting friendly international relations. The college graduate who becomes a missionary chooses one of the most important and promising careers open to women today." And one of our own devoted India missionaries writes:

"The great call from India 'after the War' is for consecrated women from America to come over and help. Women for evangelistic work, women for educational work and women for nurses. If the women of America would volunteer to help the women of India with half of the zeal which they gave to Europe during the War, a new day would surely dawn in India, the faint gleam of which is already showing above the horizon."

It is necessary now and then for the Editor to take a little space for a word to our contributors. We want to say first very definitely to every Presbyterian missionary, in every field, that she (or he) is a potential contributor to our magazine. We welcome articles or paragraphs or items or photographs that are sent us voluntarily, but we seldom ask a specific person for an article at such

long range. The chances are too great that we would ask just the person who would find it most inconvenient to write for us, or that the uncertain mails would not bring us the material six weeks in advance of the date of publication, as is necessary. We wish again and again that we could provide each one of our contributors, at home and abroad, with an efficient typewriter. Nowadays, it is only as a favor that a printer will set up hand-written manuscript. Our printer handles it cheerfully, but it should be legibly written, proper names in foreign tongues carefully *printed,* and not crowded. If you typewrite, please be sure to do so in double-space, it is almost impossible to edit properly single-spaced copy. In any case, leave space at the beginning and end of the article, as well as between the lines, and remember that when you write on both sides of the sheet the Editor has to copy on her own typewriter every other page. And please do not send us material that you are sending in duplicate to other publications. With its limited space WOMAN'S WORK can only give exclusive articles. But don't let the necessity for taking these simple precautions prevent you from writing!

OUR MISSIONARIES always put first spiritual help, even when circumstances demand their giving also material assistance. Their help in the time of India's latest terrible famine was recognized by a Hindu writer in an Indian newspaper, in an appeal to his countrymen also to supply money, grain and volunteers for famine relief. The writer says:

"Christian missionaries are offering food, clothing and other help necessary to save them from the jaws of death, but unfortunately, their mission is not wholly humanitarian; they have their religious propaganda in view."

AN EDITORIAL in the same newspaper comments on the astonishing change in India's social conditions which will follow the enfranchisement of her women. One hundred educated ladies of Bombay recently urged the Bombay Provincial Conference to make a declaration on the subject of women's franchise. The Conference promulgated its opinion that the franchise should be given to women at the same time as to men and under suitable conditions. At least one other Provincial Conference has passed a resolution to the effect that no distinction of sex should be made in the coming reforms. And the editor comments:

"A decade, even five years, ago most people in India would have laughed incredulously if any one had told them of the approaching advent of this question. In a country where for centuries, the life of women had for the most part been confined to within the four walls of the family and where men themselves had no voice in the affairs of Government, it was not easy for people to anticipate the near advent of a time when not only men but women should be free in the modern democratic sense. . . .

"India is not only prepared but anxious to profit by the experience of other countries, and a revolution which elsewhere has taken long and bitter years to accomplish may soon become a settled fact in India without any bitter struggle at all."

It will be remembered that in a royal proclamation the King of England recently transferred to an Indian electorate, responsible to Indian parliaments, most of the subjects of government in the Provinces.

SOMETIMES when we hear of what is called the "Mass Movement" in India, it seems as if the whole nation were accepting the Gospel. But those who have this impression lose sight of the countless multitudes who form the population, of the many languages and dialects which they speak, and of the separate strata caused by the caste system. Our Punjab missionaries report that while the "Mass Movement is God's answer to the Church's prayer of faith," yet "so far the tendency to embrace Christianity in large numbers has been manifest, within the bounds of our Mission, among the *Chuhras,* the lowest class of outcastes, and to a smaller extent, among the *Chamars,* leather workers. Thus the lowest stratum of society, to whom heathenism for thousands of years could give no light, is beginning now to shine for Christ."

HOME DEPARTMENT

"The Bible and Missions"

Mary R. Doolittle

More than a hundred years ago a London minister wrote an essay quaintly entitled, *The Excellency of the Holy Scriptures; an Argument for Their More General Dispersion.* Today, copies of the Bible are distributed by the million, yet those words arrest the attention.

The Central Committee for United Study of Foreign Missions has given us this year a comprehensive presentation of the relation of the Bible to the missionary enterprise, in Mrs. Helen Barrett Montgomery's *The Bible and Missions.* It is an important and timely book. Small in bulk, containing a little more than two hundred pages, it is rich in fact, in illustrative and reference material; logical in arrangement and stirring in its appeal. Its influence upon the reader is well expressed in these words from the closing paragraph: "It is man's Book, this Book of God. To follow its teachings, to extend its influence, to preach its gospel, to make known its Saviour, is the deepest joy and the supremest privilege of the Christian."

The book consists of two parts. Part one contains chapters one and two, and is concerned with the missionary message of the Bible. Part two, containing chapters three to six, tells the story of Bible translation, distribution and influence. The argument is as follows: The Bible is God's missionary textbook. It is a message to man concerning God's purpose for the whole world and man's part in the carrying out of that purpose. Its positive teachings are of a missionary character. These teachings may be traced through the Law, the Historic Books, the Poetical Books and the Prophets. In the New Testament are fully revealed the principles laid down in the Old Testament. Jesus discloses God "fatherly to all men; a Father to his filial sons." He teaches the coming of the kingdom of Heaven "not by revolution, but by silent transformation; not a national privilege but a universal hope." By His life Jesus is the great missionary example. By His commands inherent in the Gospel message, and by the Great Commission four times repeated He has sent His followers out upon His errands. The Book of Acts recounts missionary history and lays down missionary principles; while the Apocalypse, given to a persecuted church for its strengthening, shows the glorious vision of the City of God.

The Bible is a missionary document of supreme authority. How has it been given to the world? The use of the Scriptures in the early church was diligent, and translations were made into the various languages of the early Christians. The story of Bible translation in the modern missionary era is "a phenomenon without parallel in vastness and variety." "At the beginning of this century the Bible had been translated in whole or in part into twenty-eight languages: today there are six hundred such translations. The task has often involved the creation of written forms of speech and stands as a unique achievement. Christians have boldly, with superb courage and devotion, laid down life itself in the struggle to put the Bible into the speech of every tongue and tribe and nation." To "publish the glad tidings" the British Bible Society was organized more than a century ago, the American a few years later. Great publishing houses, Scripture Missions and scores of similar organizations have poured forth an ever-increasing number of Bibles and Testaments, thirty-five millions in one year.

The influence of the Book upon civi-

lization, its message to the nations, the teaching of the responsibility of nations for national sins, the Kingdom of God as a great reality to be accomplished in this world;—these are conclusions not to be escaped. Biblical foundations have made national existence and progress possible. In art, law and ethics, the influence of the Bible has been very great. In non-Christian lands its influence may be plainly traced. In India, for instance, this influence is evident in the elevation of outcastes, in the changing status of woman, in the impulse toward individual freedom. The Bible is "book-germinating," it creates a "literate constituency." "The forces liberated in the bringing of the Bible to China have been at the heart of the momentous changes taking place in that country during the last quarter of a century."

The Bible and Missions will be found valuable as a textbook. It is especially recommended as the basis for a series of programs. The first and second chapters furnish an inexhaustible supply of material appropriate for the devotional service of the missionary meeting. Sunday-school teachers will find help for the missionary lesson. All students of this Book of Books will find essential assistance here. Careful outlines and a full index make all this material easily available.

Such a study has especial importance because: 1. The year 1920 has been designated as Bible year by the great national Bible societies. 2. The demand for production of Christian literature in mission lands is vitally related to the enterprise of Bible translation and distribution. 3. The expansion of missionary effort in all lands calls for a re-examination of the Bible as both charter and textbook of the undertaking. 4. *Half the world is still without the Book.*

To Go, or Not to Go?

A Summer Conference Chronicle

(Mrs. Wm. E.) Alma O. Waters

To go or not to go to the Summer Conference, a "Summer School," in fact, for women's foreign missionary societies?—this was the question and Mrs. Adams pondered it seriously. She had never attended such a "School." What was its atmosphere, its background? Would it be thin, sentimental and plaintive? She had a moment's unpleasant recollection of a camp-meeting session of this variety which, as a mere child, she had witnessed. But here was a note from the President of her Board asking her to act as a delegate to the Northfield Summer School and to serve as her substitute on its Committee. The note must be answered and, with mental reservations, Mrs. Adams answered it affirmatively.

In the 'bus which brought her from the station to the Northfield campus she met a happy group of young girls, some of whom were going to Camp Westminster. They soon discovered that she was a Presbyterian, "on the Committee," promptly claimed her as their own and suggested to her pleasant diversions, their Camp picnic, the Denominational Rally, the Bonfire and the Pageant. The week which followed, with its full and definite program and friendly companionship in class and lecture, recalled pleasantly her own college days.

Each morning, at nine o'clock, a large class gathered in the Auditorium to listen to the teaching of a distinguished preacher, Dr. John D. Jones, of Bournemouth, England. At the same hour, in different halls of the Campus, Bible classes were held, attended by the hundreds of young women in the Camps.

The hour following was given to *"Electives,"*—a class on Methods for women's societies being held in the Auditorium, while at the same time classes in methods for different phases of young people's work and a Study Class on *The Near East: The Crossroads of the World*, were offered to the

young women. Each morning at eleven o'clock a great audience gathered in the Auditorium for Mrs. Farmer's admirable presentation of the textbook for the year, *The Bible and Missions.*

Then there were the evenings with their varied programs, and the Auditorium filled with a listening multitude, the program opening with a processional or chorus by the choir, and followed by addresses from speakers of distinction, who spoke with authority on their chosen topics. There were evenings of illustrated lectures, one evening with speakers from India, another devoted to a convincing plea for College training for oriental women, another on "The Value of the Printed Page." One evening was devoted to reports from the "Far East Deputation," Mrs. Peabody prefacing the reports with an account of the inception and successful development of plans for the tour and investigations made by this remarkable body of women, among them Miss Helen Calder, whose return was welcomed by the young women of the camps with a shower of blossoms from the choir and a song composed in her honor.

The Near and the Far East were represented on the platform at the same time on one evening, by the Rev. Paul Kanamori, of Japan, and Dr. F. S. Coan, of Persia,—men who spoke with power to a most enthusiastic audience.

The Missionary Rally, held as usual on the first Sunday of the Conference, found the platform crowded with missionaries, each giving a brief message, the total time of service of those speaking aggregating four hundred years.

One of the outstanding events of this session of the Northfield Summer School was the out-door pageant presented by the camps and outlining in beautiful tableaux and spoken word, the twenty textbooks published by the Central Committee on United Study.

"What we did at Northfield? I can tell you," said Mrs. Adams, in concluding her delegate's report at the fall meeting of her Board, "about its program, its record attendance, its generous offerings for Near East Relief. But with its spirit, strong, wholesome and inspiring, you can become acquainted only by going yourselves to its Summer Conference!"

HOW TO SEND PARCELS AND BOXES TO MISSIONARIES

Freight rates have so greatly advanced that many things should be sent by the improved system of parcel post. For most countries this is preferable to express—both in speed and in cost of landing charges. Freight is also very slow since the war disturbed shipping. Even now, goods have been one year on the way to China. In the past, M. Ward & Company, of Chicago, had cheap freight rates to the Orient, which made it advantageous to ship *via* Chicago in their care, but at this time they are not able to offer those reduced rates. When in doubt about the best route or whether parcel post, express or freight should be used, secure the desired information from the Board.

In general, for used post-cards, dry goods or small parcels, it is recommended that parcel post be used. For example, to China, a six-pound parcel will be accepted to any city and up to twenty-two pounds can be dispatched to any station if it has steam communication.

If your postmaster says it is impossible to send a parcel to inland China, or even if it is returned to you from San Francisco, do not be discouraged. The postal clerks are in ignorance. Ask to see their instructions. Mark the parcel *via Seattle*, and start it again! One parcel has required four attempts before it found postal clerks along the route in United States of America that knew enough to allow it to pass.

It costs the missionary in most stations money to receive the box or parcel which you have so carefully packed and, as you thought, *fully prepaid* to its destination. For example, in China, local postage is collected from Shanghai to place of destination. If the value is over $10, duty has to be paid and custom-house charges are added. An ordinary parcel valued at $10 will cost the recipient from $1 to $2, according to weight, value, etc.

If sent by express or freight prepaid to Shanghai, there will be commission charges of a broker to land it, put through the custom house and forward it to destination, *plus* custom duties and postage or freight charges —the latter varying according to weight of goods and distance from Shanghai. A box recently shipped, weighing about two hundred pounds and valued at $100, cost the missionary nearly $20 before it reached his hands, when the friends in the homeland thought they were delivering their loving gifts to him without cost.

In Japan, missionaries have frequently had to pay duty far exceeding the value of the articles. Societies and individuals therefore who plan to send Christmas boxes and gifts for the missionary's use in his work are urged to correspond either with the missionary or with the *Secretary for Boxes* at their own Headquarters and not only prepay the carrying charges, but send money for the expenses at the other end.

Jewels from the Orient, by Lucy S. Bainbridge, Revell Co., 158 Fifth Avenue, New York. Price, $1.00. Many of our readers well remember Mrs. Bainbridge, who was widely known among women of the Church as a forcible speaker for foreign missions, as well as for her work in City Missions. In this little book she has collected many of the stories she used in her addresses, these were true incidents, showing the power of God over demon worship, idolatry and superstition, observed by the writer herself in the Orient. The stories would be of great value not only for interesting reading, but for use with children and as illustrations for foreign mission addresses and meetings. Mrs. Bainbridge has arranged with her publisher that the book should be issued at what is now an extremely low price, receiving no royalty herself, so that it may be easily purchasable by those interested in the subject.

E. E.

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10.30. Prayer-meeting, third Tuesday at 11. Visitors welcome at both meetings.

Prayer-meeting, October 19th. Topics for Prayer: *Our Publications. India.*

On her re-election at the Corporation Meeting our president spoke as follows: "With this Corporation Meeting, our Board enters upon a new year of work. It is the fifty-first year, the year *after* the Jubilee. As we look ahead, of what are we thinking? Are we anxious or fearful? Do responsibilities loom larger than ever? Do we wonder why our work does not seem to grow less because so much has already been accomplished? Are we afraid because so much has already been accomplished? Are we afraid because of the uncertainties that lie ahead of us? The answer comes clearly and quickly,—Remember the year just passed and be assured! A year ago at this time we seemed to be out on an open sea. The New Era Movement, not yet a year old, was not an assured and established plan; our own Jubilee campaign was having to meet and overcome many difficult situations; all our Boards were feeling the unsettling incident upon the suggested plans for their reorganization; and the Interchurch World Movement, which has affected all our church work during the year, had a year ago no plans formulated and scarcely any working organization. Today we see that the New Era Movement has stood its trial test, our Jubilee is a gloriously abounding success, the plans for the new National Board are developing satisfactorily and we have a constituency that is stronger than ever in faith, love and devotion because of the experiences and attainments of the past year. What is the secret, the open sesame to the hopeful situation in which we find ourselves today? To me it is nothing else than the power of Jesus Christ made effective by the earnest, unceasing prayers of our Directors and all who are associated with us. So with all the earnestness and belief of my heart I wish that we may continue our Jubilee program of prayer and "Pray without ceasing"; of personal service and hear again our last year's text, "The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted; to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord"; of searching for life gifts "praying the Lord of the harvest that He would send laborers"; of gifts of gold —the wherewithal to support the great God-given work in which we are as a Board engaged. There is no doubt that our consecrated desires will bring the means for accomplishing our task this year."

Chambersburg Summer School of Missions opened with a registration of 681 and a full program. There were lectures on the new textbooks; Normal and Bible classes; Forums conducted during the day; Home and Foreign Surveys in the evening. The sunset service "under the oak" was very impressive, as was the communion service on Sunday morning. Busy days! but most worth while to prepare for active work in the Autumn. Happy days, studying and playing with congenial friends!

From Chicago

Meetings at Room 48, 17 N. State St., every Friday, at 10 a. m. Visitors welcome.

It is pleasant to see the members of the Board in their places once more. The summer weeks called our President, Mrs. Oliver Williamson, to Estes Park, Colo. The Treasurer, Mrs. Bradley, spent a few weeks at Ephraim, Wis.; Mrs. Cole was at Bayview; Miss Helen Smith, at Harbor Point; Mrs. Blair and Miss Herman Clark, at Charlevoix; Mrs. Sperry, at Douglas, Mich.; Mrs. Noble King, at Lake Geneva; Mrs. N. W. Campbell, at Mumford, N. Y.; Mrs. John H. Coulter, at Walloon Lake, Mich.; Mrs. Hays, at Washington, Pa.; Mrs. McClure, in Denver, and Miss McCord, in Detroit. Mrs. Coy has carried the burden of much of the work for the Summer months.

A letter is already in the hands of the presbyterial and synodical officers asking them to continue their work as usual, and to continue sending money and correspondence to the Headquarters of the Northwest Board until definite notice is sent to them to make a change. Let no plans interfere with your work.

We shall be most sorry to lose Miss Helen Hopkins from our office force, such dependable, reliable people are not easy to replace, but we wish her God-speed in her new work in the office of the First Presbyterian Church of Chicago.

The marriage of Katherine McAfee, daughter of Dr. and Mrs. Cleland McAfee, was an event of interest, and it puts another one of the McAfees in the ranks of missionaries. She sailed on August 26th.

On our register for out-of-town visitors ap-

pear the names of Mr. and Mrs. W. H. Hezlep, of Jhansi, India; Florence E. Murray, Hamadan, Persia; Dr. and Mrs. J. Davidson Frame, Resht, Persia; Mr. and Mrs. A. V. Gray, Nanking, China; Carrie H. McCrory, Otaru, Japan; John H. Bradford, of Elat, West Africa, called, also Mr. and Mrs. H. A. Hoisington, of Africa; James F. Garvin, Santiago, Chile, and his sister, Miss A. E. Garvin, of Kure, Japan.

MOST GLAD to hear that Mrs. Silverthorne is recovering from her sprained ankle. We venture to say that it did not prevent her head from putting in "full time."

LET US make this first year of the new Board the best one in our history.

From New York

Monthly Prayer Meeting, first Wednesday of each month at 10.30 a. m. Other Wednesdays, reading of missionary letters, 10.30-11 a. m. Assembly Room, eighth floor, 156 Fifth Avenue, New York City.

WORK FOR OVERSEAS HOSPITALS is stimulating interest in our women's missionary societies; at the beginning of the second year of the work the following comment comes from the President of a local society in New York State: "The women who are not members of the missionary society have taken hold of the idea of 'doing something' for missions and have shown a real interest in knowing about missions which they had not shown before and a few are almost ready to 'belong,' while others have pledged financial support."

DURING THE SUMMER a number of our newly appointed missionaries have started for their fields of work; they are: Mrs. A. Waldo Stevenson, sailing June 16th, for Chile; Miss Louise Dunlap, for Japan, June 26th; Miss Lisette Miller, for Chosen, July 10th (these two latter young women going to the countries where their parents are at work); Miss Ruth Williams, for China, July 10th; Mrs. L. P. Van Slyke, for Mexico, August 7th; Miss Marguerite Atterbury, Mrs. Arthur P. Jacot and Miss Jean Macpherson, for various stations in China, August 26th.

ALREADY one of our missionaries, Miss May Fleming, who sailed for Japan on July 29th, has been transferred to the Assembly's Board for support by her own church in New York City.

MISS MARCIA KERR, Young People's Secretary of the Board and leader at Camp Westminster, Northfield, sends the following description of the Camp this year: "The week of July 9-17th was much too short for all the splendid, fifty-nine girls who were in Camp Westminster this year. There was a fine spirit of friendship among the girls, and the song practices, picnic, camp prayers and other 'get-togethers' served to cement the friendships made. Dr. Harriet Allyn was our Camp Westminster missionary, a number of the class leaders wore Westminster badges, and with Mrs. Waters as Chairman of the Conference, Westminister was proud of all her friends. The girls left Northfield with the hope that burns in every heart as parting time approaches—that they might all be back again next year. Surely if they want to come again, there is something worth while in the classes and other meetings at Northfield. Will your daughter, young sister or Sunday-school scholars join us at Camp Westminster in July, 1921?"

IN NEXT MONTH'S "Column" we hope to have messages from our Young People's representatives who attended the Silver Bay and Stony Brook Conferences.

THANKS to the Sage Legacy, our Board has been able to contribute generous sums, amounting to over $225,000, for school and college work in Chosen, China, Japan and Siam; for much-needed missionary residences in Chosen, China and the Philippines, and for schools for missionary children in Chosen and China; also for a Memorial Chapel in Nanking, China, and a Nurses' Home in Chosen.

From San Francisco

920 Sacramento Street. Meetings first Monday of each month at 10.30 and 1.30. Executive Session, third Monday. Prayer Service, first and third Monday at 12-12.30.

FOLLOWING ANNUAL MEETING, the Executive Committee of the Board tendered a breakfast on May 6th, at Hotel Whitcomb, San Francisco, to the President, Mrs. Cadwallader. It was a very happy affair, with many of the officers and members on tiptoe with the happy prospect of the journey to the Jubilee in Philadelphia.

AN EXCELLENT REPORT of the Jubilee and the prominent features of this year's meeting of General Assembly was given us by Mrs. Cadwallader at the June Board meeting.

WONDERFUL RESCUE CASES have been reported during the summer months by Miss Cameron and Miss Higgins. The Home and Tooker School have gained steadily in the confidence inspired by the fine work of our missionary-superintendents. A five-months-old Chinese baby was the last to gain admittance, after the widowed mother had gone the rounds of other institutions in vain. The Home was already overcrowded, but Miss Cameron's heart is always touched by the cry of these little ones and she could not turn the baby away. The mother had found a position, but could not leave her baby. The other four children were admitted to Tooker, and thus the difficulties of one helpless family were solved. New Tooker School, though now in the New Era budget, cannot help out in the needs of this year's problems, therefore donations will be welcomed now.

AMONG the summer visitors from missionary lands were two young missionaries from Colombia, S. A., Mr. and Mrs. Nelson. Some of the startling facts about the conduct of "the Church" in Colombia, given by Mrs. Nelson, were: Image worship is common. Sick babies have baby-images hung on the figures of saints in the churches, as a cure! Gambling concessions are given by the Roman Catholic Church. Immorality is rife on its feast-days. This Church tries to prevent Protestant missionaries from establishing Christian homes when they try to teach the people properly to care for their children, and to lead moral lives. Sackcloth put on a child of tender years as a punishment for a trivial offense, was a case which came under the notice of Mr. and Mrs. Nelson. There is not one trained nurse in all Colombia! Mrs. Nelson appealed for new recruits and for spe-

RECEIPTS FROM JUNE 15 TO AUGUST 15, 1920

By Totals from Presbyterial Societies

The Woman's Foreign Missionary Society of the Presbyterian Church

Bell,	$47.71
Butler,	10.00
Cape Fear,	2.00
Chattanooga,	12.50
Chillicothe,	618.56
Clarion,	1,577.37
Cleveland,	110.00
Dayton,	10.00
Elizabeth,	25.00
Erie,	589.65
Meridian,	29.10
New Brunswick,	14.18
Oxford,	67.65
Philadelphia,	$1,000.00
Philadelphia, North,	250.00
Steubenville,	15.62
Union,	20.00
Washington City,	4,218.10
Wooster,	528.60
Zanesville,	10.00
Miscellaneous,	828.35
Legacies, Annuities, Interest on Investments,	4,591.35

For Regular Work,	$14,050.36	
From Legacies,	468.03	
For Jubilee,	57.35	
		$14,575.74
Totals Since March 15, 1920:		
For Regular Work,	$83,942.92	
From Legacies,	2,652.63	
For Special Funds,	1,046.34	
For Jubilee Fund,	4,094.96	
		$91,736.85

Janet McMullan, *Treasurer*,
501 Witherspoon Building, Philadelphia, Pa.

The Woman's Presbyterian Board of Missions of the Northwest

Illinois	
Alton P. S.,	$8.00
Bloomington,	324.97
Cairo,	136.06
Chicago,	2,494.44
Freeport,	292.00
Ottawa,	.77
Peoria,	822.00
Indiana	
Muncie P. S.,	593.48
Iowa	
Iowa City P. S.,	349.60
Michigan	
Detroit P. S.,	2.591.43
Flint,	125.00
Grand Rapids,	251.50
Kalamazoo,	98.00
Lake Superior,	193.56
Lansing,	278.38
Petosky,	44.11
Saginaw,	$540.88
Minnesota	
Mankato P. S.,	268.00
Montana	
Butte P. S.,	87.00
Great Falls,	21.00
Helena,	69.00
Nebraska	
Box Butte P. S.,	59.00
*Kearney, Liberty Loan Bonds, Par Value,	*$300.00.
North Dakota	
Bismarck P. S.,	76.00
South Dakota	
Aberdeen P. S.,	403.00
Black Hills,	63.00
Central Dakota,	12.30
Sioux Falls,	21.20
Wisconsin	
Madison P. S.,	$415.25
Winnebago,	65.00
La Crosse,	45.00
Wyoming	
Laramie P. S.,	10.00
Synod of West, German	
Galena,	$10.00
Waukon,	11.00
Miscellaneous,	98.69

Designated Receipts for Two Months:		
Regular Work,	$10,876.62	
Jubilee Fund,	2.00	
		$10,878.62
Total Designated Receipts March 25 to August 15, 1920:		
Regular Work,	$68,576.09	
Jubilee Fund,	2,309.78	
*Liberty Loan Bonds, par value,	*300.00	
		$70,885.87

* Not included in Totals.

Mrs. Thos. E. D. Bradley, *Treasurer*,
17 N. State Street, Chicago, Ill.

Woman's Board of Foreign Missions of the Presbyterian Church

Albany	$848.00
Binghamton,	179.00
Buffalo,	865.50
Brooklyn-Nassau,	532.00
Champlain,	126.00
Columbia,	143.00
Chemung,	373.00
Connecticut Valley,	289.00
Ebenezer,	376.75
Geneva,	199.00
Genesee,	501.82
Hudson,	279.75
Jersey City,	4,578.00
Long Island,	81.00
Logan,	90.00
Louisville,	218.00
Morris and Orange,	$1,446.00
Newark,	1,515.76
New York,	930.00
North River,	126.00
Newburyport,	89.00
Providence,	83.00
Steuben,	347.00
Syracuse,	712.00
St. Lawrence,	206.00
Troy,	549.25
Transylvania,	14.48
Utica,	1,035.75
Westchester,	1,242.59
Miscellaneous,	395.53
Interest,	1,114.92
Legacy,	200.00

Received Since June 16 to August 15, 1920:		
Regular Work,	$18,070.01	
Building,	1,617.09	
		$19,687.10
Received Since March 16th to Date:		
Regular Work,	$44,354.52	
Building,	12,813.09	
		$57,167.61
SPECIALS:		
Annuity,	$1,000	
Sage Legacy,	1,000,000	
Other Legacies,	1,674.87	
Total Legacies,		$1,002,674.87
Interest:		
Sage,	$9,754.75	
Interest on Other Legacies,	965.70	
		$10,720.45

Nellie S. Webb, *Treasurer*,
Room 818, 156 Fifth Avenue, New York City.

The Woman's Presbyterian Board of Foreign Missions of the Southwest

Amarillo,	$298.00
Hobart,	60.00
Muskogee,	162.00
Osborne,	171.45
Rio Grande,	$70.00
Tulsa,	3.00
Miscellaneous,	2.40
Brownwood,	$60.25
Salt River,	173.00
Wichita,	$500.00
Miscellaneous,	13.88

Total for the Month,	$766.85
Total for the Year to Date,	13,012.50
New Era Fund for Month,	200.38
New Era Fund for Year,	2,877.20
Relief Fund for Month,	27.00
Relief Fund for Year,	239.75
Total for Month,	$747.13
Total for Year to Date,	$13,760.13
New Era Fund for Month,	70.75
New Era Fund for Year to Date,	2,947.95
Relief Fund for Month,	1.75
Relief Fund for Year to Date,	241.50

Mrs. B. F. Edwards, *Treasurer*,
Per (Mrs.) Jane M. Miller, Asst. to the Treas.

Woman's North Pacific Presbyterian Board of Foreign Missions

Alaska,	$10.50
Bellingham,	127.05
Boise,	192.00
Central Washington,	422.25
Columbia River,	66.00
Grande Ronde,	86.55
Kendall,	45.90
Olympia,	$371.20
Pendleton,	33.50
Portland,	1,056.33
Seattle,	1,862.59
Southern Oregon,	56.35
Spokane,	328.60
Twin Falls,	91.04
Walla Walla,	$71.47
Wenatchee,	116.00
Willamette,	$300.25
Miscellaneous,	245.49

Receipts for Quarter Ending June 15th:		
Regular Work,	$5,457.52	
Jubilee Fund,	25.55	
		$5,483.07

Mrs. C. M. Barbee, *Treasurer*,
454 Alder Street, Portland, Ore.

DATE DUE

~~JUL 8 1 1986~~			

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